More representation should be accorded to the Ezhavas in the Forest, Public Works, Co-operative, and Registration Departments and in the Government Secretariat.

In the recruitment of police constables care should be taken to take more men from the backward and depressed communities.

The instructions of Government for preferring qualified Ezhava candidates to candidates of other communities for the purpose of filling up vacancies arising in all departments should be rigorously enforced.

DEWAN'S REPLY: Mr. Kunjuraman Vaidyan, the first necessity in making appointments of men of a particular community is to find suitable men in that community.

As regards the appointment of an Assistant Excise Commissioner, the unfortunate condition at present is, that there is no Ezhava in the Department who is fully qualified and competent in every way to occupy that position.

Your other representations will all receive due consideration and you can rest assured that the Ezhava community will receive complete equality of opportunities along with other classes and where special qualification or special efficiency is proved, special consideration will be shown.

153. Recognition of the rights of the Ezhavas.

MR. MULUR S. PADMANABHA PANICKAR (*Member, Nominated*) said that Ezhavas were not given due encouragement in the Ayurveda college or in the pharmacy or in the hospital, even though there were several well-known Ayurvedic practitioners among them.

Ezhava women, even those possessing superior qualifications, were not receiving the encouragement that they deserved.

Nor were Ezhavas as a rule entertained in sufficient numbers in the Land Revenue and other departments.

Ezhava candidates should be exempted from the operation of the rule regarding age-bar at least for a period of four years.

Ezhavas and other depressed classes should be given admission to the few schools that remained to be opened to them.

They should also be allowed free use of the roads adjoining the Suchindrum and other temples.

Separate English schools, Ayurveda schools and Sanskrit schools should be allowed for the Ezhavas in all places where they were in reasonable need of them.

The number of Ezhava members nominated to the Assembly should be raised from six to ten.

DEWAN'S REPLY: Mr. Padmanabha Panickar, I shall have instructions issued to the Director of Public Instruction to put upon his list for selection, without [illegible] to others, the names of fully qualified Ezhava women candidates as a special [illegible]ice.
longer service.

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Then, in regard to the Ezhavas in the Ayurvedic Department, I think a good deal of encouragement is being given to Ezhavas, a large majority of whom are receiving help from Government. What further can be done will be done.

I do not think it will be possible to reserve any seat in this Assembly as at present constituted. I have only 23 nominated seats; and these are carefully distributed among the various unrepresented communities.

I have, as far as possible, been doing whatever I can to enable the public of all classes and creeds access to public roads maintained by Government.

As to the exclusion of Ezhavas from some of the schools, the number of schools open to particular castes alone is gradually dwindling, and at present the number of such schools is less than 12.

154. Needs of the Ezhava community.

Mr. M. KUNJUKRISHNAN (*Member, Nominated*) said that Ezhavas were still not getting adequate representation in the public service. Excluding the Devaswom, Army, and Maramath Departments there were altogether in the State service about 496 appointments carrying a pay of Rs. 150 and above each. Of these the Ezhavas who formed one-sixth of the entire population of the State could claim only 7 appointments. In the premier office of the State, namely, the Government Secretariat, there were no Ezhava Secretaries or Superintendents. The same was true of the Account Office. Nor were there any Ezhava officers of high status in the Education, Agricultural and Forest Departments.

To take up one or two particular departments, in the Judicial Department there was not a single Ezhava Munsiff. For the purpose of appointments, the High Court had classified the communities in the State under four heads *viz.*, Brahmins, Nayars, Christians, 'others'. The last group was a very comprehensive one including within its scope, all communities other than the three communities particularly mentioned. In this vast assemblage, Ezhavas had to take their chance along with so many others. It would be remembered that Ezhavas counted 7 lakhs in number, whereas Tamil Brahmins who were treated as a separate community by themselves were only 50,000 strong.

The Revenue Department was another department in which Ezhavas were not receiving due encouragement. Of the 16 appointments in the department carrying a pay of above Rs. 200, Ezhavas had only one appointment. Of the 31 Tahsildars drawing a pay of Rs. 175—200, only two were Ezhavas, one permanent and one acting. Among the 19 Stationary Magistrates, from among whom it was that the higher appointments in the Revenue Department were made, only one was an Ezhava. The number of Ezhavas in men, in subordinate services of the

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